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great relief. It has entirely restored me to health." James French, Atchison, Kans., writes: "To all persons suffering from Liver Complaint, I would strongly recommend Ayer's Sarsaparilla. I was afflicted with a disease of the liver for nearly two years, when a friend advised me to take this medicine. It gave prompt relief, and has cured me." Mrs. H. M. Kidder, 41 Dwight st., Boston, Mass., writes: "For several years I have used Ayer's Sarsaparilla in my family. I never feel safe, even

At Home

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THE AMERICAN MISSIONARY.

VOL. XXXIX.

MARCH, 1885.

No. 3.

American Missionary Association.

\$365,000

NEEDED FOR THE CURRENT YEAR.

Your Committee are convinced that not less than a THOUSAND DOLLARS a day are imperatively demanded to perfect the admirably organized plans of the Association, even for the present, to say nothing of the pressing needs of the early future.—

[FINANCE COMMITTEE'S REPORT ADOPTED BY ANNUAL MEETING AT SALEM.]

THE FIGURES.

<i>Receipts:</i>	Col. & Don.	Estates.	Total.
Oct. 1, 1884, to Jan. 31, 1885.....	\$66,078.97	\$9,605.91	\$75,684.88
Oct. 1, 1883, to Jan. 31, 1884.....	69,941.52	9,809.35	79,750.87
Decrease.....	\$3,862.55	\$203.44	\$4,065.99

Where the color-sergeant plants the standard, there the soldiers are expected to rally. The Finance Committee at the Salem meeting inscribed on the A. M. A. standard \$365,000 needed for 1884-5, and called upon the churches to advance to the support. *The Figures* showing receipts of our treasury indicate just how far the churches have come up in response to the call. Had we received the \$1,000 a day recommended, our total receipts would be \$123,000, as against the \$75,684.88 now reported. Will not the captains of our church hosts rally the forces to an immediate advance? One-third of our fiscal year has already passed. The showing is not what we had hoped, but time enough remains to make up for the deficiency. Will our friends please bear these things in mind?

DEATH OF REV. G. D. PIKE, D. D.

In the death of Dr. Pike, which occurred in Hartford, Conn., Jan. 29, the American Missionary Association has lost a most earnest and successful worker. Repeated and protracted attacks of throat and lung troubles during the last two or three years, terminating in an illness that confined him to his room for three months, gave warning to his friends of the approach of death. But with the hopefulness peculiar to the disease, and especially characteristic of himself, he entertained almost to the last the expectation of recovery. Yet death had no terror; on the contrary, while he wished to live for the sake of his family and the Association, he personally welcomed death with the most joyful feelings.

Dr. Pike was born in Topsfield, Mass., Aug. 6, 1831, graduated from Dartmouth College in 1858, and from Andover Theological Seminary in 1861. He was ordained associate pastor with Rev. Austin Richards, D.D., of the Olive Street Congregational Church, Nashua, N. H., April 23, 1862, and remained in that position till May 1, 1865. He was acting pastor at East Hampton, Conn., from 1865 to 1867, and during the latter year he entered the service of the Association as agent, residing in Rochester, N. Y. In 1870 he became District Secretary, a position which he filled till his death, and to which he devoted the best energies of his life. His peculiar gifts fitted him for some special services. During the years 1872-4 he accompanied the Jubilee Singers in a tour through the United States and Great Britain. They were welcomed by the royal family and by the nobility, and by large and enthusiastic popular audiences. Their success, in its pecuniary results, finds a fitting monument in the substantial and commodious Jubilee Hall, at Nashville, Tenn.; and the untiring industry, the skill and tact and energy of Mr. Pike as business manager contributed in a large measure to this gratifying result. Before returning to America he made a rapid trip through Egypt and Palestine. In 1881 he assumed the editorship of the *American Missionary*, and brought to that service a degree of variety and breadth that gave a new impulse to the usefulness of the magazine. He devoted much thought and research to the condition of Africa, and became so well acquainted with it that editors of leading journals in this city and pastors of churches sometimes sought information from him in regard to it. He wrote two volumes on the History of the Jubilee Singers, which have had a very wide circulation.

Dr. Pike was eminently social and was blessed with unusual conversational powers, and gave to others and won from them to himself strong personal friendships. As a public speaker he was earnest, animated and eloquent, and was gladly welcomed in the pulpit and in the meetings of Associations and Conferences. His leading characteristic was that of an

organizer. He was perpetually devising plans for active work and was diligent and untiring in his efforts to carry them out. He was a man of prayer and of faith in God, which sustained him in his constant labors, in his days of trial and in his sickness and death. At his own request his mortal remains rest in Nashua, the scene of his first pastorate, and his long sleep will be with those whom he loved. By the generosity of Mrs. O. A. Woodbury a portion of a cemetery lot was given for his burial, on which an expensive monument is erected, and on one face of which will be inscribed his name.

Since writing the above we have learned that a special memorial service was held Sunday evening, February 1st, in the Chapel of Fisk University. This was in every way appropriate, in consequence of the intimate relations of Dr. Pike's life to the upbuilding of that institution. With considerable feeling, President Cravath referred to the fact that twenty years ago E. P. Smith, Dr. Pike and himself entered upon the work of the American Missionary Association, and that he was now left alone, adding that in the death of Brother Pike, Fisk University had lost one of its warmest friends.

We notice the death of Mrs. Dr. L. B. Lane, of St. Charles, Ill. She died on the 14th of January last, at the age of sixty-two years. Mrs. Lane and her husband were ordained missionaries of the Am. Miss. Assoc. to Siam in 1848. They returned in 1855, since which time they have resided in this country. She was a good and true servant of Christ when in the foreign field and no less so in her own land. Her death came suddenly, but found her thoroughly prepared to go.

Few men in this country have had more experience in addressing children, or greater success in winning them to Christ, than Rev. E. P. Hammond. The result of this experience he has condensed in an interesting and instructive little volume, entitled "Conversion of Children." It will prove helpful and encouraging to parents and interesting to children. We thank Mr. Hammond for the gift of fifty copies of his book, which we have distributed among our missionaries in the South, by whom they are appreciated and found useful in their work.

Some time ago a Southern paper, in speaking of Dr. Roy, referred to him as a colored man. At the time we thought the writer was mistaken, but since looking over his itinerary, which our readers will find in another part of the magazine, we have been led to feel that we shall have to modify somewhat our opinion. The doctor himself explicitly declares that

at one point in their journey he and his companions were all of the same color. At any rate he is not ashamed to call them *brethren*, and we may also add that they are not ashamed of him.

The Tillotson, at Austin, Texas, has taken to itself a church organization. This was effected on the first Sabbath of the year—a very interesting occasion. Superintendent Roy and Rev. Jeremiah Porter, spending his second winter in Austin, were present to assist the pastor, Rev. J. H. Parr, who, with his wife, united in the organization. It consisted of twenty members, half of them teachers and half students. Principal W. L. Gordon and wife presented their two little children, born in the Institute, for baptism. Mr. Gordon and Mr. R. F. Ferrell, a student, were ordained as deacons by prayer and the laying on of hands. Mr. Porter offered the prayer of institution, and broke the bread at the communion table. This venerable servant of God had just passed his 80th birthday. His golden wedding will come next June. His multitude of friends will be glad to know that the United States Government, having put him upon the retired list as chaplain, is continuing his salary. Mrs. Porter is assisting the special missionary, Miss M. J. Adams, Professor Dean, and other teachers and scholars, in supporting two mission schools contiguous to the Institute. Miss Rose M. Kinney, a veteran in the service, is matron and preceptress. The Tillotson is moving on this year smoothly and successfully. A church in connection with these main chartered institutions is essential to their best Christian result.

Just a word with our ministerial readers. The heavy mail that daily comes to this office brings us occasionally a letter with some such words as these: "I preached to my people last Sunday an A. M. A. sermon, and as a result I send you a contribution which is larger than the church ever gave this cause before." Exactly, brother; let the people know what is wanted and why it is wanted, and then let them have a chance to give and they will meet the responsibility every time. Another letter brings us this: "A few weeks ago I preached a sermon on the work of the A. M. A. My congregation were so deeply interested in what I said they requested my manuscript for publication. Thinking you might be interested I send you a copy of the published sermon." Exactly, again. We were interested, and long before we had finished reading the discourse we understood full well why the people were interested. Another letter: "The Missions of the A. M. A. occupied our attention last month's concert. I gave a bird's-eye view of the whole field and then selections were read from the papers and addresses given at Salem. By this time the brethren were quite ready to turn on the streams of their own thought.

We found it difficult to bring the meeting to an end. It was a great success. I propose to follow it up." Again, exactly. Missionary information when properly brought forward will make a meeting that for interest cannot be surpassed. It is one of the strangest things in the world that so many people have gotten the impression that a missionary meeting must be dull, and that a missionary discourse must be uninteresting. It is an impression that ought not to exist. Let sermons be preached. Let the thrilling, soul-inspiring facts that go to make up the history of missions be made known and the impression will soon be driven out of existence.

Brethren, we invite you to glean in the great field of the American Missionary Association. There will be rich returns for you and your people and golden returns for us.

THE TEST APPLIED.

When Berea College was started, in 1858, its students were all white. The following year the question was raised, "What if colored students should apply?" One teacher voiced the sentiment of all when he said, "If any one made in God's image comes to get knowledge which will enable him to understand the revelation of God in Jesus Christ, he cannot be rejected." The simple declaration of that sentiment had the effect to make most of the students leave at the end of the term, never to return. The John Brown raid, happening soon after, rendered the school still more unpopular, and the war following a little later, the school had to suspend altogether. But when the war ended and, in 1865, the college opened its doors again, there being no longer slavery, the question of color soon came up for consideration.

In one of the by-laws to the constitution of the college was this statement: "The object of this college shall be to furnish the facilities for a thorough education to all persons of good moral character." Three colored youths applied for admission. On examination they were found to be "persons of good moral character." There was only one thing to do. They were promptly admitted. What followed? There were at the time seventy-five students in the college, and we are told, "the morning that those three harmless youths walked in, half the school walked out."

But some one will say: "That was at the close of the war, when the feelings of our white brethren at the South were naturally very sensitive; that time, however, has passed away. We can now plant schools and churches on an anti-caste basis, with open doors and welcome hands for colored people, *if they choose to come*. No such exhibition of race prejudice would now be made." *Well, let us see.*

For several years past we have had our attention turned to the terrible destitution of the people in the mountain region of Kentucky and places adjacent. Two years ago we sent a special missionary to labor among

these people. He made his headquarters at Williamsburg, the county seat of Whitley County, Kentucky. The town was sixty-seven years old,* yet it never had a church edifice; nor had the county, with a population of fourteen thousand, ever had a church edifice finished and dedicated to the worship of Almighty God. There were very few schools, and what few there were could not be considered schools by intelligent people. Our missionary went to work. The people heard him gladly. A new life came into their famished souls. They rallied round him. They built a beautiful church edifice. An academy, too, was erected; able and skilled teachers were put in charge. The missionary did not confine himself to the town merely. For miles up and down the valley he traveled, preaching as he went. Wherever he came the people were roused and steps taken to have churches and schools planted.

But the church and the academy above referred to must be dedicated. At the dedication this Association was represented by Assistant Corresponding Secretary Powell, by Field Superintendent Roy and by Rev. Dr. Wm. H. Ward, of the Executive Committee. And dedicated they were to the glory of God for the maintenance and spread of a *free* gospel and Christian learning. Special emphasis was placed upon the fact that over the entrance to these temples was written, *Whosoever will may come*. Does some one ask why that was specially emphasized? Because we were in a country where popular sentiment said, Into white churches and white schools there was a certain class who, on account of the color of their skin, would not be admitted. When you are in a community that publicly indorses a wrong, silence regarding that wrong is complicity. Under such circumstances, to say nothing about it is the same thing as to sign your name to a document affirming the thing to be right. To dedicate a Christian church in New York City and say nothing about the evils of Mormonism would be nothing strange, but to dedicate a Christian church in Salt Lake City and be silent as to what the teaching and the practice of that church was to be in regard to polygamy would be *treason* to the Gospel. We therefore made specially prominent at the dedication the broad principles on which our mission rested. Some said they were sorry to hear such things proclaimed; others said nothing, but feared; while a few said, That is right. It is just as it ought to be.

The school started off with bright skies above and a broad distant view around. The bell rung out its pealing calls, and bright-eyed, rosy-cheeked children and youth clambered up the hill side to enjoy such educational privileges as that country had never known. All was peace and prosperity. School was crowded, and everybody was happy. But suddenly the whole heavens were overcast. From horizon to horizon a deathly pall enshrouded the entire sky—and the cloud large enough to do all this was only the size of

a black child's face! *Whosoever will may come*, we had said. Did we mean it? Oh, yes, *but* it is hardly right to sacrifice the feelings of that whole school merely to gratify the wish of—a *nigger*. Did we mean it? Oh, yes, but it is hardly right to imperil the very existence of the school merely to take in that one poor, despised and uninfluential colored child! Did we mean it? Oh, yes, but is it right, is it wise, to receive *one* when you know that by so doing you will lose twenty—perhaps more—to receive one whom you will have to help, and lose twenty—or perhaps more—who can help you? Did we mean it? Oh, yes, certainly, but would it not be better to reason with the applicant and show her that while we ourselves have no objection, yet things being as they are, she would really do more for her people by staying away than by insisting that she should be received? Why not take some such position as that? We will have peace and harmony and prosperity. We shall be able to tell our friends in the distance we are getting along swimmingly. We are true to our principles. *Whosoever will may come*. We have no trouble with the negro question. We simply let it alone. Our dear brethren down South are perfectly delighted to receive us. We have no trouble with them whatever, and the cause is going forward triumphantly.

Is that the way to meet the responsibility? Imagine the Lord Jesus Christ at the door of that school when that black child came asking admission. What would have been His answer? Say, reader, imagine what *would* have been His answer. Put on your thinking cap. Summon to your aid all the help that quibbling and dodging and sophistry can give, and after you have gone through it all, what do you think would have been His answer? Well, here is the answer the American Missionary Association sent as quickly as the telegraph could carry it: *Admit all applicants irrespective of color*. And then what followed? Nearly half the scholars picked up their things and left! This happened a few weeks ago. We had about a hundred students. We have now about fifty, and we may lose even those. Letter writing is easy. Talk is cheap. Even *Buncombe* is not a lost art. But actions speak louder than words. Let us know what follows when *the test is applied*, and then we shall know just what profession of loyalty to principle signifies. Berea stood by its guns, and it has steadily grown in favor with God and man ever since. And it will win in the end. Then what a glorious triumph! No regrets for having played the hypocrite, no regrets for having played the part of a time server, no regrets for having played the part of a trimmer, no regrets for having played the part of a special pleader, no regrets for having concealed its colors behind its back in shameful silence as to its past history, no regrets for having turned away one of Christ's little ones for whom He died, no regrets for having counseled it, while professing friendship, to go elsewhere. What a glorious triumph!

And we, too, shall win—and our triumph shall be glorious. Let us go forward preaching the Word, and when the time comes let there be no attempt to postpone its issue—but let the test be applied. Better go down standing on our principles than live with our principles denied and dishonored.

RELIGIOUS CULTURE OF THE SLAVES BEFORE THE WAR.

The *Independent* of Feb. 5 has an exceedingly interesting article on the above subject from the pen of Rev. Dr. J. E. Edwards, Danville, Virginia.

He says that at an early period in this century Southern Methodists sent missionaries to labor with the slaves on the rice and cotton plantations. In 1845 Southern Methodism had in church fellowship 124,000 slaves. At one time the Methodist membership in Charleston, S. C., was in the proportion of five colored to one white. Blacks and whites worshipped in the same house and were ministered to by the same pastor.

One of the early reports of the South Carolina Board has the following : “We claim it best, as a general rule, to include the colored people in the same pastoral charge with the whites, and to preach to both classes in one congregation, as our practice has been. The gospel is the same for all men, and to enjoy its privileges in common, promotes good will.”

We read so far and stopped. That language has the marks of the gospel of Jesus Christ all over it. “All ye are brethren.” So says the gospel, and this report says the same. But how would it do to take the language above quoted into a Southern white Methodist Conference now ! Just let the above report, without comment and without explanation, be introduced to-day into such a Conference, and what an explosion would follow !

It is too bad to quote the rest of the report, because it mars somewhat the beauty of what goes before; but here it is: “That when the galleries or other sittings are insufficient, we consider it the duty of our brethren and friends to provide the necessary accommodations that none may make such a neglect a plea for absenting themselves from public worship.” “*Galleries or other sittings.*” There is the fly in the ointment. Of course, at communion, the master class was served first and the slave class afterward.

The Church of Christ is His body. But does Christ allow His followers to decide that distinctions shall be made at His table on account of the hue of the skin ? When a Temple is erected in which Christ's disciples are to meet for worship, is there anything in the gospel that warrants a division of seats so that here superiors shall sit and there inferiors ? Where is the word that warrants it ? and what is the analysis that will find it in the spirit of the gospel ? All honor to the slaveholders who

furnished the means of the gospel to the slaves. All honor to the men and women who pointed the sin-burdened negroes to the Lamb of God that taketh away the sins of the world. We have no doubt but that as Dr. Edwards says, "Multiplied thousands upon thousands of the sons of Ham will rise up in judgment to bless the faithful men of the South for their long-continued labors in teaching the benighted negro the way of life." We have no doubt of it; but in the resurrection will the whites put in an appearance first and the blacks second? In the day of judgment will the whites lead and the blacks follow? Will there be galleries with hard seats in Heaven for negroes and ground floors easy of access with soft seats for Caucasians? Will the great chorus of Heaven be divided into two parts, a white division and a black division? And will the Hallelujah Chorus as sung by the white choir be more acceptable to God than that sung by the black choir?

Yes, the slave-holders did a great deal for the religious training and the spiritual welfare of the slaves, and in consequence of what they did, with God's blessing, the colored people of our country are almost immeasurably lifted above their benighted heathen brethren in Africa. Yes, that is all so. Does Dr. Edwards ask us to praise them for it? We do. But, brethren, we must also add, "These ought ye to have done and not to leave the other undone."

A TEACHER'S APPEAL.

We publish the following from F. A. Chase, Professor of Natural Science in Fisk University. He pleads, of course, for Fisk, yet his plea holds good for all our higher institutions. We commend it to our friends. The American Missionary Association could make good use, say, of a "*One Hundred Thousand Dollar Fund*" for the scientific departments of its mission schools. It may be that some one whom God has blessed with riches is waiting for just such an opportunity as this particular branch of our great field opens. Special funds for a designated institution, to be used for the promotion of Christian science, as outlined by Prof. Chase, are earnestly solicited:

Are there not some friends of the work among the Freedmen who can appreciate the need of a teacher for a *complete scientific outfit*?

The race has been kept during slavery from all knowledge of science. Their trades and occupations being of the roughest, and having ignorant parentage, nothing has been learned from the business of life, nor in answer to the questioning of childhood and youth. There is no race now admitted to the privileges of liberal education so barren of scientific ideas and so lacking in scientific spirit. Those who know this people solely from their fine literary and oratorical abilities have no conception of their great deficiency in science. It does not need to be said that, until this is remedied, they cannot be expected to hold their own in a scientific age, and in competition with a scientific race.

Though our course of study is brought down to the very minimum of college

work, and the instruction is of a most elementary character, still there are eight sciences to be taught. But this teaching, to be successful, requires the use of illustrative material. With the general introduction of illustrations in our modern schools began the rapid progress in science that distinguishes our age. All true teachers of science affirm with one voice that this aid is indispensable even with the most favored races.

In botany, zoology, mineralogy and geology we need specimens—the great type examples on which classification is founded. In physiology and anatomy we need, in default of *material*, cheap models. In natural philosophy, chemistry and astronomy we need apparatus—not the costly instruments of precision, but plain, cheap pieces, that are fitted to illustrate and in some cases demonstrate the many and various principles that are taught.

In the pressure of the growing work upon the society, beyond a small sum for incidental expenses, most of the money appropriated for schools goes for the payment of salaries. Our land and our buildings have come from other sources. But our outfit of school requisites has been for the most part overlooked. Some fine instruments have been presented to us, much more costly than we would have selected for ourselves; but their value would be increased many fold by accessory and supplementary apparatus. Are there not those who can, by special gifts, make up this lack also? Must *we*, of all other teachers of science, be left to make bricks without straw? What answer should be made to those who depreciate the negro's mental capacity? Is it not a pitiful waste of the opportunity, that a factory building should be put up, workmen hired, materials supplied, but no *machinery* put in? Yet this has been going on with class after class for ten years.

Three-fourths of our graduates follow teaching as a profession, and are more or less teachers of science. They should not only learn that which apparatus alone can teach, but also how to use it themselves. Should a master workman be expected to teach the theory and practice of a trade through the use of *pictures* of tools and machines?

We have not neglected our opportunities in respect to making collections of specimens about us, and constructing cheap forms of apparatus. We have learned new trades and toiled early and late and often through whole vacations. But, without workshop appliances, part of that accomplished is unsatisfactory, and the major and more difficult part remains untouched. But where one has a great pressure of outside duties incidental to such a work as this, how utterly inadequate such dribblets of time as can be spared are for such a task can easily be imagined.

Is there any lover of science and friend of the freedmen who can understand our condition and give us ten thousand dollars for an outfit, and if possible an additional sum as an endowment for annual expenses?

ADDRESS AT ANNUAL MEETING.

PREACHING THE MAIN FACTOR IN MISSIONARY WORK.

REV. GEORGE R. LEAVITT.

It is a fact of history that the preaching of the Word has been the great missionary agency. The Bible is a missionary book. The great figure in the Old Testament history was the preacher of righteousness—Enoch, Samuel, Elijah, Isaiah, the great line of prophets—they were missionary preachers. In the beginning of Christianity, the great figure was the preacher—John the Baptist, the Apostles, our blessed Lord Himself. The salient feature in the New Testament may be said to be a succession of great missionary sermons which are expositions

of the Gospel. In the history of the Christian Church the great figure has been the preacher. The Church of God is the body of Jesus Christ. As such she is the eye and ear, she is the hands and feet of the Lord, but especially she is the voice of the Lord. Doth not wisdom cry in all time? Did not the Spirit when sent forth lift the voice declaring the great Gospel message? And when the Church has had that possession of the Spirit, has it not been especially her inspiration to cry out with the Gospel message? The great figure in this Association work in the past has been the teacher. We have had a gifted line of men and women in this work, and to them all honor be given. It would be impossible for us to give them the honor which is their due; but in the future the great figure is to be the missionary preacher, the man who can reach masses of men with the Gospel message. We are lifting this race, and what has been true in the past will be true in the future.

Perhaps I can not better exhibit this subject in the little space allowed me than in noticing some of the traits which should characterize the missionary preacher, and while the truth is general and applicable to all parties, I trust that we may be under the direction of the Spirit and take to heart these great traits we shall be looking for in the preacher of the future in the South.

The missionary preacher is a man who, to be effective, should be a man of spiritual morality, a man of irreproachable character. I presume the colored man has been maligned in the South, as his character has so often been brought out among us. One of our enthusiastic teachers was asked, "How many Uncle Toms do you find in the South?" And she replied, "About as many as there are in the North." A truth was there that we ourselves may very well take.

There are three ways in which the Gospel is published. One is in the book, one is by the voice, and the third by the life. The voice lies between the book and the life, and the life is the great publication of the message, and unless we have a voice of a man who is spiritually qualified by a holy life, we have not a competent Gospel preacher. In speaking of this matter of morality, we should have something more in view than natural morals—there is a spiritual morality. We want the higher. A man who has in himself the Spirit of God, produces this type of morality. We can not canvass this subject by the motives of worldliness. It takes two crosses to save the world—the cross of Christ and the cross of the believer. A ministerial brother said, in speaking of certain ones, that they had undergone a deplorable religious transformation, that at one time they held the Gospel of regeneration, but they had come to love the Gospel of recreation. Ah, what a transformation has come over too many of our churches and the community in loving this form of worldliness!

It is a matter of great satisfaction that our schools in the South are doing such efficient work in this direction, as reports indicate, and as private information shows. I quite lately had information from General Armstrong touching this point of high morality that is developed in the school. The young men and young women, he said, compare well with the young men and young women in our Northern schools. This is a matter of great satisfaction, because the preacher of the future is to come out of these schools.

The second essential in the missionary preacher, if he is to be successful, is a mind which is spiritually illuminated, a man who is intelligent in the truth. I presume the great characteristic of the old-time preacher in the South is his ignorance, and if we should select one point at which a change needs to take place, it is at this point of instruction. He needs to be intelligent.

Now, to these things ought to be added training in all branches of knowledge, just as widely as possible, but we must fix our attention especially upon one

source of knowledge, namely, the Word of God. The missionary preacher needs to be a man established in the Scriptures. John the Baptist grew in grace. Our blessed Lord Himself grew in grace. The man who is to be effective as a preacher in elevating the world is a man who grows in grace. What is grace? It is the undeserved favor of God exhibited in the plan of salvation for the redemption of man. And the first truths of that grace say simply, but how grandly, "grow in grace;" we are to be "ministers of grace;" to be "masters of grace." The minister in the South is to be a master of grace. Do you know how far it is away? It seems but a step, but oh, what a work when we begin to comprehend the great things of God! Do you know the height, depth and length of the great salvation of the love of God? Ezekiel tells us of the depth of the stream when he first came to it, that to his apprehension the water came up to his foot, but, as he advanced, it came to the ankle, and the knee and the loin, and then it was water to swim in, a river that could not be passed over. Oh, my brethren, we need to understand these great things of God, so that we may become masters of grace, for if we do not, the missionary preacher that comes up under our influence will not be thoroughly qualified for his duties.

Then there is another quality; the missionary preacher, to be effective as a missionary, must be, not only a "shining," but like John also a "burning light." Then nothing shall be concealed. What does the Scripture say in that psalm? "There is nothing hid from the light?" No; "There is nothing hid from the heat thereof." We want a Gospel preacher among those people who has a Gospel heat from which nothing can be hid. How many things we can say of this fuel! We have spoken of the Word of God. The Word of God is the light, and it is the fuel for a fire. Our blessed Saviour when He was on the way to Emmaus with the Disciples enkindled their hearts, not by his personal presence; but when he opened the Scriptures, then they testified, "Did not our hearts burn within us?" That was what took place at Pentecost. The Holy Spirit did not bring the fuel that day, but they had been gathering it as they spoke of Christ, and as they came together to offer prayers, the Holy Spirit came, and the Word was a fire in their bones; then fire came and kindled them, and then came that wonderful effect.

Sir James Herschel tells us in a little story, in fragments of his biography, how after his telescopes became famous they were distributed quite widely through Europe, and when he published his great discovery, he began to receive complaints. Men said to him, in angry letters, "We do not see what you see." In his response to them he said: "Perhaps you do not take the care in your observations that I do," and he spoke of one particular thing that is carefully noted. "Do you take care," he said, "of the matter of temperature? The instrument with which I examine the stars must be of the temperature of the stars as nearly as may be, and when I observe on a winter night I place my glass on the lawn at Greenwich, and let it stand there until the instrument comes to be of the temperature of the air. But beyond that," he said, "not only must my instrument be of the right temperature, but I must be. Oftentimes," he said, "I have been out in the winter air for two hours before I would open my glass, because I must come to be of the same temperature as the instrument itself." What a spiritual truth there is here! God's Word the instrument, and the temperature that of the heavens. But we must be of the temperature of that Bible and that heavens! Oh, for the heat of the Gospel to be in the minister of Christ wherever he stands, and then there will be nothing hid from its searching power.

I think this subject is often presented in a way to confuse it. We speak of heat in a way not to comprehend precisely what we want; and let me touch upon the point which shows what I mean. When the Saviour was at the well with the

woman, it was the love in His heart from which she could not be hid. What a lesson Peter learned that day when our Saviour, in His great interview by the sea, asked him: "Lovest thou me?" and said, "Feed my sheep and my lambs." There was a lesson burned into his heart of the personal love of Christ.

I heard Mr. Sankey sing last week "The Ninety and Nine," and he prefaced it by saying that the old hymn was worn out. I was sorry to hear him say that, but there was one accent he gave in singing which was very affecting. When one expostulates with the shepherd that he has ninety and nine with him, he cries out: "It is my sheep." I fancy when Peter came to Pentecost and saw those great crowds before him there was one element of preparation he needed, and the Saviour had taught him how to feed his sheep and feed his lambs, and it lived so in his heart that nothing could be hid from it.

I am speaking too long on this matter. But it is a great subject. This Association has a glorious opportunity. There is no cause that comes to us that touches our inspiration and consecration like this society, and the opportunity is such as, in my judgment, the Christian Church never had.

Now, we say this, we cannot do this work by any other form of service but by preaching the Gospel, with at least these elements in it I have mentioned. We speak of the hand work for Christ, but we want the net work for Christ. When I was in Japan, I saw all over the bay, in the night, little boats of fishermen. The men were in the boats two and two, one holding a torch. They were busily engaged the night through. I asked one, "Is this your mode of fishing?" and I was shown a great seine net that lay upon the shore, and I was told, "This is here especially for day fishing." When I stood before the young men in the school at Kioto I referred to this. I said "It seems to me in Japan you are doing the night fishing now; it is fishing in the night with a torch, but, young men, there is a morning coming when the great net is to be cast, your hands are to be upon it, and you are to have the privilege of a great cast for God." It has come this year, and those young men went out preachers of righteousness, clothed with power to reach the masses of men, and they have drawn in hundreds, and there is hope of the thousands, and that is what we want in this work, men who can go to those Southern fields, to those five millions of whom we have heard, and cast the great seine net of the Gospel; and they are coming.

THE SOUTH.

REV. JOSEPH E. ROY, D. D., FIELD SUPERINTENDENT.

PROF. ALBERT SALISBURY, SUPERINTENDENT OF EDUCATION.

ITINERARY FROM AUSTIN TO CORPUS CHRISTI.

REV. JOS. E. ROY, D.D.

JAN. 4, Sunday.—Assisted in organizing at the Tillotson Institute a church of twenty-one members. Lord's Supper. Prof. W. L. Gordon's two children baptized.

JAN. 5, Monday.—At Austin depot. Waited for train five hours to 8 P. M.

JAN. 6, Tuesday.—Arrived in San Antonio at 1 A. M. Departed for Flatonia at 8 A. M., arriving at noon. Looked up the folks. Preached at night for Pastor T. E. Hillson, whose second child was baptized, as the first had been by the same hand at the dedication in Luling, his alternate church.

JAN. 7, Wednesday.—Up at 4 and off to Luling, arriving by daylight. Off then, by livery rig, 45 miles to Riddleville.

JAN. 8, Thursday.—On to Helena, 15 miles. Ride out with freedman, 3 miles, to our Colony Church. Lecture at night for Pastor Thompson.

JAN. 9, Friday.—Half a day of writing. Visited at another freedman's home, taking supper. Preached at night.

JAN. 10, Saturday.—Brother Thompson, with another colored man and myself, start for Corpus, 80 miles, reaching Goliad, 35 miles, at night. We are entertained at Pastor T. Benson's.

JAN. 11, Sunday.—In the morning, Sunday-school, preaching and communion. At night, preaching. Conferring all day, at the intervals, with "parties," being called upon even after retiring at night.

JAN. 12, Monday.—Up and off before daylight, without breakfast. But Mrs. Benson has provided for us a grand lunch box that lasts us three for the two days through to Corpus. No place on the way, to put up; no chance to buy eatables. Our boss has planned to reach the half-way spot on the Popolota for camping. The day wears away, and it is 10 o'clock before we come to the halting-place. For the last three hours Brother Thompson had led the way lantern in hand, splashing through the mud and water. We turn under a live oak, take out and feed the jaded horses, and eat our snack, and commit ourselves to the Heavenly Father, and at 11 o'clock turn in for the night, Brother Thompson on the ground, under the hack, and Brother Eding and I in the hack, doubled like a couple of jackknives into our four feet square of space, being all of a color. By our side the ponies through the night crunch their corn; and, by turn, we jump up to drive off the cows from stealing their hay. But we sleep, and snore, and rest some.

TUESDAY, Jan 13.—Up and off by daybreak. We camp for breakfast lunch. We camp for dinner lunch. As we consume the fragments, how we do bless Mrs. Benson. When, at her own table, we had praised her baking and cooking, she responded: "Oh, I learned that at Talladega College." Then I had to tell Dr. Strieby's story of the native preacher, who thanked him for the good wife who had been trained in one of the American Missionary Association schools, saying that he had gotten more than he had anticipated—a good cook and housekeeper. On, on we trudge through the heavy mud. Night has come, and we are yet seven miles from Corpus, and the cold, "wet norther" that has been drizzling upon us all day, as we had been fearing, has at last broken upon us. Again Brother Thompson is on the lead, with lantern in hand, through the slush, and he has walked more than half the way through the day. The black-waxy is heavy for the wheels, and slippery for the poor old freedman ponies that have no shoes. Pastor J. W. Strong, who for four years has manfully held this extreme southwestern outpost of Congregationalism, having learned of our approach from a dashing country rider, comes along in the dark, one mile out to meet us, in Oriental style. After our salaams, he gallops back to town to make the final arrangement for our entertainment. It is now 8.30 P. M., too late for the preaching; and, for once, the preacher is glad that the storm has kept the people away from the appointment. But the next night they make it up, and the preacher tries to make it up, too. When Mr. Thompson brought me down, six years ago, we came straight through by fording, belly-deep to the horses, across the reef, three miles long, that forms the nexus between the Nueces Bay and the Corpus Christi Bay. On either side was deep water or miring sand. Once, since that, he has had to *tote* his passengers out on his back. The reef has been washed out in spots. Lo! this time we go up around the head of the bay, ten miles farther. Brother Thompson claims that he can endure such jaunts without wear or much weariness, because he is so abstemious as not to drink tea or coffee nor to eat meat. And everybody knows him to be a true, pure and high-minded Christian minister.



VIEWS IN TEXAS.

who, though he has had but little schooling, has been so taught of God in the Word, that after these eleven years in the same parish, that at Helena, he is yet confided in there as an able pulpit teacher. In old times, his people were Presbyterians. Blood will tell ; and doctrine, too.

WEEK OF PRAYER.

NASHVILLE, TENN.—The week of prayer was observed here this year as usual, a meeting being held each day. Notwithstanding the bad weather, the attendance was fair and the interest good, although not of a revival kind. Before that time special efforts had been made in connection with the labors of Rev. Mr. Field, the evangelist, and twenty-five professed conversions took place. A pleasant state of feeling in religion has existed since then. In the circumstances the order of subjects for prayer was closely observed, except that the subject of missions was postponed until Sunday evening, that being the regular time for our monthly missionary meeting. The occasion was one of unusual interest. The special subjects considered were the Congo territory, the Congo conference, the mission to Bibé and that to Umzila's kingdom. In the last mentioned mission we here have a peculiar interest, as two of our former students, Mr. and Mrs. Ousley, have been sent there as missionaries by the American Board. Both are graduates of our college course and Mr. Ousley has since studied theology at Oberlin. A letter from him, written at Cape Town, Africa, was read at our meeting. Since then one has been received from Mrs. Ousley, dated at Durban, Natal, which they had reached in safety and good health and spirits. They were about to sail the next day for Inhambane, their final destination. So as to locate them better we had at the meeting, on our board, a map of that station. Our society writes them once a month. They are very dear to us and we hope they will do much good in Africa. Mr. Ousley dedicated himself one Sunday in the summer of 1878 to that field of labor and has never swerved from his purpose. The last part of the meeting was devoted to a season of prayer for Secretary Pike in consideration of his serious illness.

A. K. SPENCE.

MEMPHIS, TENN.—Our church, as formerly, observed the week of prayer, with, however, nothing of special note in the way of outward results. The stormy weather from the first until the middle of the week greatly hindered the attendance. There was, notwithstanding, for those who came, a blessed realization of spiritual benefit.

There were no special meetings at the Le Moyne School, the teachers attending the night meetings at the church.

We were quickened by the thought that even a few souls gathered in each of many places, make up a great company in supplication before God. The topics presented for each evening came to our minds with more than ordinary freshness and force, and the weight of all accumulated to the last. I trust that we were duly impressed with a sense of the obligation incurred by thus confessing to the truth and importance of those themes, and by coming with them to the Lord. Those members of church who, unhindered by other things, come to meeting in stormy weather are more clear in their testimony that it pays, in direct returns of spiritual strength and joy in the fellowship of Christ.

The spirit of our meetings at the close was just such as warrants a continuance of effort, but the winter has been unusually cold and, unlike the custom North, it would be an extraordinary excitement which would secure a general interest and attendance now.

B. A. IMES.

SAVANNAH, GA.—The week of prayer was a spiritual feast to those who attended the meetings, held each night in the Congregational Church, and the results still continue to appear. Topics assigned by the Alliance followed.

To our church the week of prayer was largely a season of review, the whole cycle of blessings, needs and hopes passing in prayerful review. The meeting for thanksgiving, on Monday night, was a goodly remembrance of special blessings during the past year, and the exercises were chiefly supplications, experiences and rejoicings of those who one year ago had no Christian hope. By count, more than one-half of the persons present were, as one said, only "yearlings." The ready use of Bible promises at this meeting measured well the value of our special missionary's Bible work. Two mothers, each with her family about her, testified in word and deed that the one year of Christian life had created home forces and blessings of infinite worth. The time of confession and consecration lasted the whole week, and proofs of genuineness are not wanting. Said one: "The new year shall not be so dull as the old one." Another: "The new year I give *all* to my Master, Jesus." And kindred promises were frequent and fervent.

Results of week of prayer: Church much encouraged and quickened, new consecration to work, one convert, a number of interested souls, but chiefly the quickened desire for growth of individuals in all that makes Christian character; and, more than all, the growth of missionary spirit shown in the earnest prayers for the conversion of the world to Christ.

At the close of the "Missionary night" meeting, one of the oldest members of the Church called at the pastor's study and asked for the Missionary magazines, saying: "I am just beginning to hear God's call to missionary work, and I want to know more of what the A. M. A. is doing for our people, and to have my part in it." Seed *will* grow.

DANA SHERRILL.

SANTEE AGENCY, NEB.—We remembered the week of prayer by services in the chapel every evening, except on Thursday and Saturday, when we held the meetings in the afternoon for the convenience of our Indians who live at a distance from the Mission. The spirit of prayer rested upon all of our several school boarding halls, and we felt that the mercy seat had come near.

The line of instruction in these meetings was concerning the Holy Spirit as enlightening the mind, convicting of sin, revealing Christ to the soul, and abiding with the believer.

Our young men very generally took part in prayer. And their prayers showed a clear understanding of the truths spoken, and deep feeling with regard to their own needs and the wonderful revelation of the mercy of Christ. And they seemed to open their hearts to the ministry of the Spirit.

The same spirit of tender prayerfulness and devotion to the Master was manifest among the girls, a number of them coming out as candidates for church membership and eagerly forming a class for the study of the Catechism.

In the middle of these days of prayer, we were startled by the word that came from a brother missionary's family, the Rev. J. P. Williamson, at Yankton Agency, Dakota, that his children were all sick with scarlet fever, that one was dead and another dying. We took their burden on our hearts in prayer. And the merciful Father spared the one on the borders of death.

By this I was called away from Santee for two days to attend the burial of the dear missionary child that was taken. But I found no interruption of interest when I returned. Thus, all in all, the experiences of this week have been very precious, and we believe that larger fruits of it are yet to appear.

ALFRED L. RIGGS.

LETTER FROM A STUDENT.

—, Miss., January 18, 1885.

DEAR PROFESSOR: As I only wrote you a few days ago, you will no doubt be surprised somewhat to receive this letter so soon after. But it is on a matter of great importance that I write you. I think I told you in my letter previous to this that I found no Sabbath-school here, and that I had formed a little class among my day pupils.

This is my second Sabbath here, and we met this morning in our little school-room for the first time. How happy it made me feel to meet with such a pleasant little band of children, all eager to talk and learn of Jesus. But I was greatly pained to find that the teachers who recently taught here failed to have Sabbath-school. I inquired of those present this morning how long since they had Sabbath school here, and was informed, "three years." I then asked what the teachers did who previously taught free school here; the answer which came from many was, "They visited on Sundays." I don't see how they could content themselves at doing nothing in a place like this, when there is so much work to do. I have not in all my experience of school teaching found a place so pitifully neglected and needful as this. What I want to say, Professor, is this: We have no Sabbath-school literature of any kind.

Have you anything that you could send me, Professor, for my little Sabbath-school? If so, please send it at my expense. I shall be glad to get anything that I could interest them with; I mean to have them come to my room Sunday afternoons, that I may read to them and talk with those who are not Christians, and perhaps you can find something that would be good for that purpose. We shall be glad of anything. There is so much work here, and I shall be so glad if I can do any good. Now, Professor, if you can find ANYTHING to send us, do send it at once. Hoping to hear from you soon, I remain your pupil and friend,

THE CHINESE.

LOU QUONG AT HIS HOME IN CHINA.

BY REV. W. C. POND.

Our brother Lou Quong, for several years the Chinese Helper in our West School in this city, has recently returned from a visit to his native land. I was so greatly interested in his account of his experience as a Christian, thrown back into the heathen associations of his childhood, that I asked him to write it out for me, and I give it to the readers of THE MISSIONARY with only a few corrections of his English,—respecting which, during his absence, he has lost some ground:

"I came to California in 1876, and lived in the city of San Francisco. In the daytime I worked in a family, but in the evenings I attended the Mission school. In 1877, I became a poor Christian among our countrymen here. The schools were cared for by all the good Christian friends that are in this free country, and even by some from England and other nations. They were looked after by Rev. W. C. Pond, pastor of Bethany Church—the same church that all our Chinese brethren go to, to take the Lord's Supper, once in two months.

Last September I paid a visit to my home—the home that I had left for so long a time. But before I go I make up my mind to stand up for Jesus, who has

kindly given His life for my soul. At first my heart was some troubled about going back to my heathen country, but I pray, and kept praying that Jesus would go with me. So He heard my humble prayers. He was going before me, and made everything smooth for me. I got home Oct. 9th, at noon. In a few moments there came all the people of my village, both young and old, women and men, asking me about California. I answered them the best I could. Some of them try to get a look on my head at first, to see if my hair is all right, for they believed Christian Chinese have their queue cut off, and belong to California. He is no more Chinaman. For this cause they trouble me many days.

I met Rev. C. R. Hager at Hong Kong, when first I got there. We fell to talking of the Mission work among our people.

When I was at home, as soon as my father worshiped the ancestors or the idols, he sent one of my little sisters to call me to join the worship; but my mother, who has a better spirit, told my father that I would not worship them any more, "for (as she said) he have told me that he did thank God *in his heart*, and that he love us the same." Thus, my mother stopped the calling for the worshipping of the ancestors ever since. I thank God for this first.

During the time I was at home there were seven or eight brethren called at my house and did shake hands with me. Some of them I knew in California, but the rest I knew not and never saw them before; yet they could find their fellow-brethren in Christ, and came from far to do so. Some of them are Bible-sellers; some are preachers. They show their brotherly love and Christian faith by bringing candy and oranges for my sisters. And my father was also glad to see them, each time they call. Some of them did take dinner with us in our family. Rev. Mr. Jones also call, and he preached to the people in my village. He can use the chop-sticks, and did eat our food. In the evening, with the moon shining, and in the day-time he asked me to take him to the market-place, to tell the people the same thing in Chinese as we preached here in California. He was astonished that the people treated him so well, and did not say a bad word to him about it.

Now comes the hardest thing for a Chinese Christian to bear; that is, the marriage day. I was married on March 28, 1884. I had been engaged by my parents when I was fourteen years old to a girl who was only nine, and lived four miles away. When she come to our house to live with us, then she begin to ask me why I did not worship the ancestors with her on the marriage day; and I begin with my lesson to her in simple things, telling her why I don't worship those things any more. When I make a prayer to God before I go to bed she laugh at me because I pray to nothing—no God that I can see. But I told her that she must bow her head too when I pray, and must keep still. So, after this, she pay more attention to what I tell her about this great God that I have found in California.

Once she ask me why I don't take Mr. Ying's example, and do just like he do to please all men. For Mr. Ying was living in the same house with us, and had come back from California at the same time with me; and though he had been in our Mission schools for two or three years, yet he will not take Jesus as his Lord. So when he got back to China, he do things just as free as any heathen. So I ask her: "Well, suppose a man who served his ancestors, and all the dead and all the idols with all his heart; yet he would not take care of himself and go about smoking opium, gambling, throwing away his money in foolishness, and leaving his whole family uncared for. Now, how do you like that?" Then she said, without delay, "I will not like such a man. I rather take a man that is called a Christian, and have him do good, than to have him serve ancestors and gods and do bad things." Though she was a heathen, yet I think she see a little



BRIDE AND BRIDEGROOM WORSHIPPING TABLETS OF DECEASED ANCESTORS.

light now. I left home to come here again, Oct. 29, but I still pray God to keep her on the right way; and may she become a Christian woman by the Lord's power alone! Thus the Lord blessed me. May He bless all the workers in His vineyard."

I have exceedingly interesting accounts from the new fields: Alturas, Modoc Co.; Tulare, Tulare Co., and San Diego. In Sacramento where Rev. Mr. Jones is engaged in special services, we hear of crowds gathering about him in the street when he speaks there, and following him into the mission house till it is completely packed. We hear also that some hearts seem to have been touched; and that the hope is cherished that some who were far off have been brought nigh. Space fails me to go into details; but I bespeak the earnest prayers of all who love this cause and love our Lord, that this evangelistic work may yield us the glad harvests for which we have been wrestling with God.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

We are glad to notice that the ladies of Connecticut have recently organized a State Missionary Society to co-operate with the leading benevolent societies for work in our own country. Nothing in these days can be accomplished without organization. What is everybody's business is nobody's business, and causes whose support is left to those who merely

happen to have an interest in them are very likely to be neglected. We wish that in every State of the Union, ladies' domestic missionary societies might be organized. The great work which our Association is called upon to perform among women needs to be specially brought to the attention of the Christian ladies in our churches. This information can only be effectually disseminated through organized and systematic effort. We are prepared to furnish interesting missionary material to all who will ask for it. We invite correspondence with missionary societies, promising to give careful attention to any inquiries they may make. With gratitude do we record the fact that the interest in the woman's department of the American Missionary Association's work is steadily enlarging.

LETTER FROM A LADY MISSIONARY.

—, Ga., January, 1885.

DEAR FRIENDS: As I take my pen to write my mind goes back to the general letter that I wrote. Can I tell you of any improvement among those with whom we have to do, since that time? Watching the progress of our school from day to day the upward tendency seems slow, but looking back a year a marked improvement can be seen. While they learn readily they remember well, and the homes of those who come in contact with our church and school are different. Last Saturday was the coldest day of the winter, but Miss Robertson and I, according to a previous appointment went to the Dunwoody settlement to hold a woman's meeting. I think I wrote you about a similar meeting one year ago; this is the third one that I have held, and the meetings have gained in interest. In that settlement, before they commence planting, the people have a fast day; they neither eat, wash their faces nor perform any ordinary duties from one sunset to the next. They pray in their homes and unitedly for God's blessing upon the labor of their hands. It reminds me of the way fast days used to be kept in the early history of New England. I am inclined to think they caught the idea from the people who came from New England here. I do not know that such a custom is observed except in this settlement. I asked the women if a blessing followed their prayers? They answered decidedly, "Yes," and said that while the people all about them had suffered for the necessities of life, in that settlement they had never since freedom bought corn, rice or potatoes, but had raised sufficient for their needs. In their simplicity they take God at His word, "Ask and ye shall receive."

Last Sabbath another couple entered upon the "*matrimonial sea*," this time young people. The gorgeous attire of the wedding party can be better imagined than described. We see few tokens of love and affection among this people. In the Sunday-school lesson of last Sabbath the questions and remarks of our pupils led us to think that it was almost a missing link in their lives; it seemed impossible for them to understand why the people should fall on Paul's neck and kiss him; it is a rare sight to see a kiss exchanged among them.

Yesterday, after school, the parson went with me over the swamps to the homes of some of our scholars. We passed through several ditches, where the water was up to the hubs of the buggy wheels; there was a log for a foot-path over these places. It was very muddy all along the way, and yet these children are seldom absent from school. To-day, the clouds are heavy and dark, and the rain has come down

in torrents, yet many have come into school from these long distances, to our surprise, one boy having the promise of being promoted into the second reader came at least six miles, bringing a chicken and six eggs to pay for his book; when he arrived he was wet to his skin. Two-thirds of our school were present to-day. I realize as never before the effort these children are making for themselves. Oh! I remember how freely money was given and the young men from our homes that freedom might be obtained for this people; then the women must wait and pray at home, but now the way is open for women to teach the young of this vast race that the future may not disclose a nation within a nation, hostile to the good and true of a Christian people. Shall there not be volunteers among our New England girls, who shall say: "Here am I. Send me" to the work?

Very cordially yours,

E. P.

Some of our hard-worked sisters at the North may wish to enter the service of the A. M. A., that they may get a little rest and find time for literary culture. We commend to such a careful perusal of the following report.

MONTHLY REPORT BY MISS H.

Days taught during the month, 25; Hours taught, 150; Scholars classified, 73; Tuition collected, \$54.75; School books sold, 111; Book money, \$24.00; School programmes, 10; Slates corrected, 1,250; Arithmetical examples (oral), 325; Words written on the blackboard, 225; Spelling words (oral), 450; Reading lessons, 50; Golden Texts, 4; New song taught, 1; Five-minute talks, 10; Conducted chapel exercises, 4; Conducted home devotions, 5; Tuesday evening public talk, 1; Interviewed mothers of refractory scholars, 5; Notes to parents, 10; Postal cards (absent scholars), 20; Written examination, 1; Choir meetings, 4; Whipped scholar, 1; Attended woman's prayer meeting, 4; Church services, 20.

CHILDREN'S PAGE.

VIC'S LILIES.

School was dismissed, and the boys and girls came rushing out with merry shouts and laughter. The voices had a musical ring and the intonation peculiar to uncultivated colored lads and lassies. They were a comely, thrifty-looking set, and the instinctive hopefulness of their race looked from the bright eyes and shone in the cheery faces. Life had gone hard with some, but had failed to quench their faith in the good time yet to come.

As they neared the corner of the street and came in sight of a large, handsome white house, a girl's voice called, "Hush! hush!"

"Lor', now, Vic!" her brother Phil remonstrated, "what nonsense!" But in spite of the remonstrance every voice took a lower tone, and the house was passed almost in silence. The blinds of the house were closed, and from the door-knob hung the black-and-white token of mourning. Vic was saying, "Yes, sick jest two days; taken Sunday and died this morning. When I tol' teacher, she said, 'Death loves a shining mark.'"

"I'm awful sorry," said Nan; "he was a mighty peart little 'un, and he al'ays looked up and smiled when we passed. But if I'd knowed he was really

goin', I'd sent a message to sister Fan. Don't you think she'd like to know about the Christmas tree, Vic?"

"You're a green un," said Phil. "You don't s'pose that little pink and white chap has gone to our heaven, do you? He'll see Fan a heap sight! She's off in a little cubby-hole with all the rest of the darkies. All the first-class'commodations b'longs to the white peoples, ye know."

"Hush, Phil," said Vic; "you shan't stuff Nan so. Everything will be all right, honey, when we gets up dere. Shouldn't be s'prised if Fan knew all 'bout the tree. And p'rhaps the good Lord will let her help take care of the little fellow till his po' mother comes. Ole Dinah says she's awfully cut up—his mother, you know. You see they're strangers here, came for the mammy's health; and Frankie, he was the only chile. 'Pears like I want to comfort the po' mammy. My lily has three blossoms. I mean to take them all to her."

"'Pears like you'd better min' your own business. She may be a dog-on white lady, if she *do* come from the Norf. Like as not she'd turn up her nose at your lilies. I'll 'low the little un was a brick, but you'd better let his mother 'lone." This was Phil's advice.

But although Victoria Porter had a black skin, she had a tender, loving heart, and she had pored over the Christ-life until she had unconsciously imbibed its spirit. She was always yearning to comfort some one. Later in the day she stood at the door of the white mansion, holding her precious lilies. "They're for his mother," she said to Dinah. "Tell her we chil'ens loved Frankie, and we're all mighty sorry."

It was a simple message and a simple offering, and the giver was a poor little black girl; but behind the gift was sincerity and love, and the heart of the poor, sorrowing mother was touched and comforted.

And Vic's lilies had a mission of which she knew not. They preached a lovely sermon on the high privilege and duty of comforting others. We may be poor, and very humble may be our station in life; but if we try, we may make life brighter and sweeter to some one. What a glad surprise it will be to Vic when the Saviour honors her many kind acts by the words—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

E. E. B.

RECEIPTS FOR JANUARY, 1885.

MAINE, \$714.22.			
Andover. "Friends".....	\$9 50	New Castle. Mrs. Chas. D. Crane, for Student Aid, Fisk U.....	\$30 00
Bangor. "Little Women" and "Busy Bees" of Bangor, and Ladies of Hampden, Bbl. of Christmas Presents, for Wilmington, N. C.....		New Castle. Mrs. C. D. Crane, for Selma, Ala.....	8 00
Bath. Central Ch. and Soc., 32.50; Winter St. Ch., 47.15.....	79 65	North Bridgeton. By Miss Proctor's Sch., for Student Aid, Wilmington, N. C.....	1 00
Brunswick. 2 Bbls. and 1 Box of C., for Selma, Ala.....		Orland. Mrs. S. T. Buck and Daughters Orono. Bbl. and Box of C., for Wilmington, N. C.....	35 00
Centre Lebanon. "A Friend".....	10 00	Portland. High Street Ch.....	90 50
Cumberland Centre. Cong. Ch. and Soc.....	21 00	Portland. Brown Thurston's Class, High St. Sab. Sch., for Student Aid, Hampton N. & A. Inst.....	25 00
Cumberland Mills. Warren Ch. to const. STEPHEN A. CORDWELL and PETER W. FILES, L. M. S.....	68 31	Portland. Miss A. Partridge, Bbl. of C., for Wilmington, N. C., 59c. for freight.....	59
Elliot. Cong. Ch. and Soc.....	3 50	Searsport. Second Cong. Ch. and Soc.....	11 00
Ellsworth. Cong. Ch.....	34 47	Searsport. 2 Bbls of C., for Selma, Ala., 4 for freight, by Mrs. C. T. Hawes.....	4 00
Farmington. Rev. C. E. Pope's S. S. Class, for Student Aid, Talladega C. Gardiner. Bbl. of C., for Selma, Ala., 3 20 for Freight, by Miss S. E. Adams.....	4 30	South Berwick. Mrs. MATILDA BURLEIGH to const. herself L. M.....	30 00
Gorham. Bbl. of C., for Selma, Ala., 2 for Freight, by Miss M. E. Smith.....	2 00	Union. Bbl. of C., for Selma, Ala.....	50
Limington. "A. B.".....	2 00	Woolwich. Mrs. E. M. Gardner.....	\$474 22

LEGACY.

Castine. Estate of Mrs. Lucy S. Adams,
by Rev. Geo. M. Adams, Ex. \$240 00

\$714 22

NEW HAMPSHIRE, \$755.21.

Alstead Centre. Cong. Ch. 12 24
Antrim. "Friends" by John E. Hastings. 26 50
Candia. Cong. Ch. and Soc. 15 00
Candia. Frank E. Page. 5 00
Chester. Cong. Ch. and Soc. 20 00
Concord. South Ch. Sab. Sch. 8 99
Derry. Woman's Miss'y Soc. (one share) 20 00
East Alstead. Cong. Ch. 13 63
Exeter. Second Cong. Sab. Sch., 20, for *Student Aid, Talladega C.*; Second Cong. Ch., Bbl. of C. for *Talladega C.*, 1 for freight. 21 00
Exeter. Mary E. Shute. 15 00
Exeter. Miss A. E. McIntire, Bbl. of C. for *Wilmington, N. C.*, 50c. for freight. 50
Farmington. Cong. Ch. 14 28
Francestown. Cong. Ch. 25 00
Hamstead. Cong. Sab. Sch. 12 20
Hanover. Cong. Sab. Sch. (one share) 20 00
Harrisville. Mrs. L. B. Richardson. 10 00
Hillsborough Bridge. Mrs. J. Gerry. 1 00
Hollis. "A Friend" 1 00
Hudson. Bbl. of C. for *Dudley, N. C.*
Keene. First Cong. Sab. Sch., for *Student Aid, Atlanta U.* 70 00
Keene. Second Cong. Sab. Sch. 46 30
Keene. Ladies' Benev. Soc. of Second Ch., for freight. 2 50
Lebanon. Cong. Soc., for *Atlanta U.* 40 00
Lisbon. "A Friend" 2 00
Londonderry. Chas. S. Pillsbury. 1 00
Lyme. Cong. Ch., to const. DE A. W. S. BALCH L. M. 30 00
Manchester. Franklin St. Church. 70 50
Mason. Box of C., for *Dudley, N. C.*; 1.60 for freight. 1 60
Milford. "Willing Workers," for *Student Aid, Tougaloo U.* 50 00
Nashua. First Cong. Ch. and Soc. 25 96
Nashua. Bbl. of C., for *Dudley, N. C.*
New Boston. Presb. Ch. and Soc. 6 75
New Ipswich. Leavitt Lincoln. 50 00
Newport. Cong. Ch. 42 52
Pembroke. Mrs. Mary W. Thompson. 5 00
Penacook. JEREMIAH C. MARTIN, to const. himself L. M. 30 00
Salisbury. Cong. Ch. and Soc. 5 30
Temple. Cong. Sab. Sch., 28.03; Rev. Geo. Goodyear, 5. 33 03
Winchester. Cong. Ch. and Soc. ad'l. 1 41

VERMONT, \$678.67.

Barnet. Cong. Ch. 72 00
Bennington. Cong. Ch., bal. to const. DE A. G. A. WATTLIES, HENRY G. ROOT and MISS E. M. HUBBARD L. M.'s. 53 20
Bennington Centre. First Cong. Ch. 16 25
Cambridge. Madison Safford. 5 00
Chester. Cong. Sab. Sch. 30 62
Hartford. Cong. Sab. Sch. 14 06
Ludlow. "A Friend" 5 00
Manchester. Ladies of Cong. Ch., Bbl. of C., for *Atlanta U.*
Marshfield. Lyman Clark. 20 00
Montpelier. Mrs. L. C. Bowen. 10 00
New Haven. "P. M." 100 00
New Haven. Ladies' Aid Soc., 2 Bbls. of C., for *Oaks, N. C.*
Quechee. Cong. Sab. Sch. 9 36
Saint Albans. Henry E. Seymour. 5 00
Saint Johnsbury. South Cong. Ch., 54.72; "A Colored Man," 2. 56 72
Saint Johnsbury. Mrs. Franklin Fairbanks, for *Student Aid, Fisk U.* 50 00
Springfield. Mrs. F. Parks. 100 00
Stowe. Cong. Sab. Sch. (Part share). 8 00
Wallingford. Cong. Sab. Sch. 10 00

West Randolph. Miss B. Nichols. \$0 50
West Brattleboro. Cong. Ch. 11 69
West Randolph. Susan E. Albin. 7 00
West Randolph. Cong. Sab. Sch., for *Woman's Work*. 5 00
Williston. Cong. Ch. 16 00
Woodstock. Cong. Ch. 19 60
By Mrs. Henry Fairbanks, for *McIntosh, Ga.*; Johnson, Sab. Sch., \$13.67; Chelsea, Ladies' Soc., \$10; Pittsford, Cong. Sab. Sch., 20; Montpelier, Ladies, \$10. 53 67

MASSACHUSETTS, \$5,202.67.

Amherst. William M. Graves, 20; "A Friend," 10. 30 00
Amherst. Young People of Cong. Ch., 10; Mrs. T. P. Huntington, 2, for *Student Aid, Tougaloo U.* 12 00
Andover. Free Christian Ch. and Soc., 80.82; "A Friend," 30. 110.82
Andover. Ladies' Union H. M. Soc. (70 of which for *Student Aid, Talladega C.*) 72 00
Andover. Mrs. Blake, for *Fort Sully, Dak.* 5 00
Andover. West Parish Juv. Miss'y Soc. (One share) 20 00
Ashburnham. First Cong. Ch. and Soc., bal. to const. CLIFTON E. STOWE L. M. 10 00
Ashland. Cong. Sab. Sch. 10 56
Boston. Mount Vernon Ch. and Soc., 279.14; REV. MORTON DEXTER, 40, to const. himself L. M.; Mrs. E. C. Parkhurst, 20; Mrs. M. B. Adams (one share), 20; Miss Harriet N. Kirk, 15; "Mrs. W., 1. — Brighton Cong. Ch. and Soc., 50. — Brookline Harvard Ch. and Soc., 88.48. — Cambridge. Ladies' Miss'y Soc., for *Student Aid, Fisk U.*, 6.25. — Cambridge. "A Friend," 4. — Cambridgeport. Prospect Ch. and Soc., 87.55. — Cambridgeport. Ladies' Miss'y Soc. of Pilgrim Ch. to const. Mrs. E. D. LEAVITT L. M., 30. — Dorchester. Young People's Mission Circle of Second Ch., by Edith L. Mansfield, Treas., 40, for *Two shares*, and 8 for *Student Aid, Wilmington, N. C.* — Dorchester. Mrs. Wm. Wales, 6. — South Boston. Phillips Ch. and Soc., 68.29. 763 71
Bedford. "M. E. R." 5 00
Braintree. South Cong. Ch. and Soc. 22 53
Brimfield. Benev. Soc. of First Cong. Ch. to const. MINER H. CORBIN L. M. 37 77
Brimfield. Second Cong. Ch., for *Student Aid, Chattanooga, Tenn.* 31 12
Campello. Cong. Ch. and Soc. 50 00
Charlton. Cong. Ch., 12.26 and Sab., Sch., 1.64. 13 90
Chelsea. Ladies' Union Home Mission Band, for *Missionary, Chattanooga, Tenn.* 60 00
Chelsea. Central Ch. and Soc., 21.24; Miss E. Davenport, 5. 26 24
Chicopee Falls. Second Cong. Ch., Bbl. of C., for *Talladega C.*
Clinton. Woman's Home Miss'y Ass'n, to const. Mrs. JULIA M. DAKIN L. M. 30 00
Clinton. Mrs. R. N. Ingalls, for *Student Aid, Talladega C.* 25 00
Clinton. By Marion E. McPhail, Treas., for *Student Aid, Talladega C.* 20 00
Clinton. Miss'y Soc., for *Talladega C.*, freight. 2 40
Clinton. 2 Bbls. of C., for *Kittrell, N. C.*
Cotuit Union Ch. 14 25
Curtisville. Frances M. Clarke. 3 00
Dalton. Mrs. James B. Crane. 100 00
East Bridgewater. Union Sab. Sch., for *Student Aid, Talladega C.* 25 00
East Bridgewater. Union Sab. Sch., Bbl. of C., for *Talladega C.*; 2 for *Freight*. 2 00
East Douglas. Cong. Ch. and Soc. to const. Miss NELLY M. KEMP L. M. 41 90

Easthampton. —, for Reading R., Talladega C.....	\$4 00	North Billerica. Mrs. E. R. Gould, for Macon, Ga.....	\$4 00
East Medway. First Cong. Ch. and Soc.....	8 00	Northbridge. Cong. Ch. and Soc.....	10 00
East Weymouth. Cong. Soc.....	16 60	North Brookfield. First Cong. Ch. and Soc., bal. to const. WILLIAM WRIGHT and LUTHER K. SNELL L. Ms.....	45 00
Edgartown. Cong. Ch.....	10 00	North Brookfield. Mrs. W. H. Montague, for Student Aid, Fisk U.....	5 00
Fall River. First Cong. Ch., 80.70; Third Cong. Ch., 10.20.....	90 90	North Hadley. Mt. Holyoke Sem., Miss L. W. Shattuck, 5; Miss Anna C. Edwards, 5, for Student Aid, Straight U.....	10 00
Falmouth. First Cong. Sab. Sch., for Student Aid, Atlanta U.....	10 00	Norton. Trin. Cong. Ch. and Soc., to const. Mrs. DAVIS GREGORY and EDWIN FREEMAN L. Ms.....	71 31
Fitchburg. Rollstone Ch. Sab. Sch., for Student Aid, Fisk U.....	40 50	Oxford. First Cong. Sab. Sch.....	20 33
Framingham. Plym. Ch. and Soc., 48.86; and Sab. Sch., 13.19; Mrs S. N. Brewer, 10; "G. N.," 5; "A Friend," 10.....	87 05	Oxford. Ladies' Miss'y Circle, for Kittrell, N. C.....	6 00
Gardner. First Cong. Ch.....	19 31	Palmer. Second Cong. Ch., for Student Aid, Fisk U.....	25 00
Globe Village. Union Ch. Sab. Sch.....	25 00	Pepperell. 2 Bbls. of C., for Dudley, N. C.....	2 59
Gloucester. Evan. Cong. Ch. and Soc., 98; Mrs. Nancy E. Brooks, 10.....	108 00	Petersham. Cong. Ch. and Soc.....	80 00
Gloucester. Evan. Cong. Sab. Sch. (Bal. Share).....	5 00	Pittsfield. James H. Dunham, 50; First Cong. Ch., 25; Second Cong. Sab. Sch., 5.....	14 64
Grafton. Bbl. of C., for Dudley, N. C. Granby. Cong. Sab. Sch., to const. CHESTER KELLOGG L. M.....	30 00	Raynham. First Cong. Ch. and Soc.....	40 00
Hadley. First Ch. and Soc., 12.37; and Sab. Sch., 9.48.....	21 85	Reading. Bethesda Sab. Sch., for Student Aid, Fisk U.....	75 00
Hardwick. E. B. Foster.....	5 00	Rockland. Cong. Ch. and Soc.....	15 00
Haverhill. West Cong. Sab. Sch., DEA. EBENEZER WEBSTER's Class, to const. him L. M., 30; Mrs. Appleton's Class, for Student Aid, Talladega C., 5; Perry Elliott's Class, 3.41.....	38 41	Royalston. First Cong. Sab. Sch., for Student Aid, Tougaloo U.....	5 00
Holliston. Ladies' Soc. of Cong. Ch., Bbl. of C., for Talladega C.....	6 37	Royalston. Mrs. H. M. Estabrook.....	86 28
Huntington. Second Cong. Ch.....	5 69	Salem. South Cong. Ch. and Soc.....	25 00
Ipswich. Linebrook Cong. Ch. and Soc.....	176 95	Salem. Crombie St. Sab. Sch., for Student Aid, Talladega C.....	50 00
Lawrence. Lawrence St. Cong. Ch.....	100 00	Somerville. E. Stone, for Student Aid, Fisk U.....	50 00
Lee. Elizur Smith.....	5 00	Somerville. "M".....	3 05
Leeds. E. L. Clark.....	50 00	Southbridge. Cong. Ch., 2 Bbls. of C., for Wilmington, N. C., 3.05 for Freight.....	1 00
Lenox. F. Augustus Schemerhorn, 25; Richard Goodman, 15; Henry Sedgewick, 10.....	50 00	South Weymouth. Sec. Cong. Ch., Miss Grover's S. S. Class, for Student Aid, Atlanta U.....	10 00
Lowell. Kirk St. Cong. Ch. (2 of which for Indian M.), to const. REV. C. A. DICKINSON and Mrs. C. A. DICKINSON L. Ms.....	200 00	Spencer. Mrs. G. F. Ladd's S. S. Class, for Student Aid, Talladega C.....	2 01
Lowell. John St. Cong. Ch.....	41 62	Springfield. First Cong. Ch. Sab. Sch., 20; "Friends" 5.60, for Oaks, N. C.....	25 60
Lowell. First Cong. Ch., Bbl. of C., for Wilmington, N. C.....	3 00	Stockbridge. Cong. Ch.....	48 96
Malden. "Two Friends," 2; "A Friend," 1.....	3 00	Stoneham. Cong. Ch. and Soc.....	23 00
Maplewood. Bbl. of C., for Wilmington, N. C.....	7 00	Sunderland. Cong. Sab. Sch.....	40 39
Marblehead. First Cong. Ch. and Soc.....	25 00	Sunderland. "The Acorns," for Student Aid, Fisk U.....	7 73
Marlborough. Young People's Mission Circle of Union Ch., for Tillotson C. & N. Inst.....	5 00	Wakefield. Cong. Ch. and Soc.....	53 39
Matfield. Mrs. W. S. E. Shaw, Box of C., for Macon, Ga.; 5 for Freight.....	25 00	Walpole. Or. Cong. Ch. and Soc., 43; Mrs. C. F. Metcalf, 1; Miss L. J. Gould, 1.....	45 00
Merrimac. Cong. Ch.....	30 00	Walpole. Mr. Johnson, for Student Aid, Fisk U.....	1 00
Methuen. Cong. Sab. Sch., for Student Aid, Fisk U.....	5 00	Watertown. Mrs. M. Fuller, for Student Aid, Tougaloo U.....	10 00
Middlefield. "A Friend".....	2 50	Watertown. Phillips Ch. Sab. Sch., for Student Aid, Tougaloo U.....	1 00
Millford. Ladies' Benev. Soc. of Cong. Ch., 2 Bbls. of C., for Talladega C.; 2.50 for Freight.....	58 45	Watertown. Mrs. J. Q. A. Pierce.....	5 50
Millbury. First Cong. Ch. and Soc.....	32 36	Wayland. Cong. Sab. Sch., for Kittrell, N. C.....	100 46
Millbury. Second Cong. Ch., 12.36; First Cong. Sab. Sch., 20, for Student Aid, Atlanta U.....	4 00	Wellesley Hills. Cong. Ch.....	74 75
Monson. Miss Sarah E. Bradford.....	50 00	West Attleborough. First Cong. Ch. and Soc.....	9 78
Natick. First Cong. Sab. Sch., for Student Aid, Straight U.....	20 00	Westborough. Cong. Ch. and Soc.....	30 25
Natick. First Cong. Ch. and Soc.....	3 50	West Brookfield. Cong. Ch. and Soc.....	1 50
Needham. Evan. Cong. Ch.....	30 00	West Dennis. Mrs. Sarah S. Crowell.....	55 10
New Bedford. Mrs. I. H. Bartlett, Jr.....	123 85	Westfield. Miss E. B. Dickinson, 50.10; Mrs. C. W. Fowler, 5.....	1 65
New Bedford. Cong. Sab. Sch., for Student Aid, Fisk U.....	3 00	Westfield. Ladies' Benev. Soc., Second Ch., Bbl. of C., val. 66, for Straight U.; 1.65 for Freight.....	1 00
Newton. Elliot Ch. and Soc.....	94 26	West Newbury. J. C. Carr.....	10 00
Newton. "A Friend," for Talladega C.....	5 15	West Springfield. First Cong. Sab. Sch., for Atlanta U.....	95 20
Newton. Ladies' Aid Soc., Box of C., for Macon, Ga.....		Williamsburg. Cong. Ch. and Soc. (5.20 of which for Hampton N and A. Inst.).....	55 00
Newton Center. First Cong. Ch. and Soc.....		Winchester. First Cong. Sab. Sch., for Student Aid, Fisk U.....	
Norfolk. Cong. Ch. and Soc.....			

Woburn. Cong. Sab. Sch., for Student Aid, Fisk U.	\$75 00	Cromwell. Cong. Ch.	\$78 00
Woburn. William Temple.	5 00	Danielsonville. Case of C., for Tougalo, Miss.	
Worcester. Union Ch. and Soc., 209.16; Piedmont Ch. (ad'l), 50.77; Rev. C. M. Lamson, 5; "A Friend," 2 Dictionaries (Greek and Latin)	264 93	Fair Haven. Miss H. L. Rice, for Indian M.	1 00
Worcester. Collected by Mrs. C. M. Lamson, of Salem St. Ch., for Student Aid, Fisk U.	25 00	Farmington. Cong. Ch.	57 80
Worcester. "A Friend," for Kindergarten, Storrs Sch., Atlanta, Ga.	25 00	Goshen. Cong. Ch. and Soc.	12 00
Worcester Ladies' Miss'y Circle, by Mrs. H. B. Merriman (one share)	20 00	Greenville. Cong. Sab. Sch., for Student Aid, Straight U.	32 94
Worcester. Mrs. H. L. Stearns' S. S. Class, for Student Aid, Talladega C.	5 00	Hadlyme. Joseph W. Hungerford.	100 00
—, "Mount Holyoke," for Student Aid, Tougalo U.	8 00	Hartford. Asylum Hill Cong. Ch. (5 of which for Indian M.)	281 65
—, "A Friend"	2 00	Hartford. Second Ch. of Christ, 150; Gilbert G. Mosely, 10.	160 00
By Charles Marsh, Treas. Hampden Benev. Ass'n: Springfield, First, 26.96; South, 81 81; Blandford, 6; Palmer, Second, 59; Mitlineague, 28.	192 77	Jewett City. Cong. Ch.	9 04
	\$5,198 63	Keusington. Cong. Ch. and Soc.	26 65
LEGACY.		Lakeville. Mrs. M. H. Williams.	25 00
Lancaster. Estate of Miss Sophia Stearns, by Wm. W. Wyman, Ex.	4 04	Ledyard. Cong. Ch. and Soc. and Sab. Sch.	24 78
	\$5,202 67	Lyme. First Ecc. Soc.	34 47
CLOTHING, ETC., RECEIVED AT BOSTON OFFICE: NEW HAMPSHIRE. Keene Ladies' Benev. Soc. of Second Ch., 1 Bbl., for McIntosh, Ga.; Walpole, Ladies of Cong. Ch., 1 Bbl. for Dakota Home. MASSACHUSETTS. Dorchester, Mrs. James Foster, "The Family Library," etc.; Mrs. R. L. Prouty, Pkg. "Congregationalists"; Fitchburg, Herbert H. Dole, Pkg. "Youth's Companion"; Harvard, Woman's Benev. Soc. of Ev. Cong. Ch., 2 Bbls. C., for Wilmington, N. C., val. 35; Lawrence, Ladies' Benev. Soc. of Lawrence St. Ch., 1 Bbl., val. 75, for Talladega C.; Templeton, Elizabeth C. D. Shattuck, Bundle, val. (in part) 3.16, for Chattanooga, Tenn.; Revere, Cong. Ch., 2 Bbls., for Chattanooga, Tenn.; Watertown, Ladies of Phillips Ch., 1 Bbl. RHODE ISLAND, Westerly, Cong. Ch., 1 Bbl., for Savannah, Ga.		Middletown. Cong. Ch. Sab. Sch., for Indian M.	30 00
		Milton. Cong. Ch.	5 00
		Montville. First Cong. Ch.	10 15
		Mount Carmel. W. W. Woodruff, for Tillotson C. and N. Inst.	25 00
		Mystic Bridge. Cong. Ch.	12 50
		Naugatuck. Cong. Ch.	80 00
		New Britain. South Cong. Ch.	198 41
		New Hartford. Bible Class, by Rev. F. H. Adams, for Student Aid, Fisk U.	10 00
		New Haven. Nelson Hall, 50.; College St. Cong. Ch., 36.65, and Sab. Sch., 11; Mrs. Sylvia Johnson, 30, to const. Miss LUCIE J. HARRISON L. M.	127 66
		New Haven. Young Ladies' Mission Circle of United Ch., for Dakota Home, Santee Agency.	50 00
		New Haven. L. M. Law, 25; Miss Julia Leek, 1, for Indian M.	26 00
		Newington. Miss Agnes Belden, Bbl. of C., for Talladega C.	
		New London. Second Cong. Ch., 595.24; "A Friend," 1.50.	596 74
		Newtown. Cong. Soc.	20 00
		Northford. Cong. Ch.	15 08
		Norwich. Second Cong. Ch., 217.10; Miss Sarah M. Lee, 25.	242 10
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		Tolland. Mrs. Lucy L. Clough, 50, for Indian M., 25 for Chinese M. and 25 for Freedmen.	100 00
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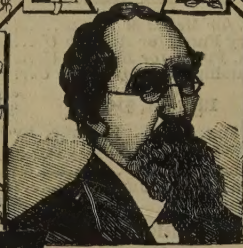
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